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Some pioneer Presbyterian
preachers of the Piedmont North
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— SOME —

Pioneer Presbyterian
Preachers
OF THE
PIEDMONT NORTH CAROLINA



REV. I. S. McELROY, D. D.



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REV. I. S. McELROY, D. D.

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FOREWORD



The Presbytery of Kings Mountain, realizing the importance of securing and preserving the history of the beginnings of churches and church movements, and also the danger that facts may be forgotten and historic material lost with the passing of the years, did include among the permanent committees provided for in its Manual, adopted October 29, 1924, a Committee on History.

This committee, through its chairman, Rev. J. K. Hall, prepared a program for the celebration of the twenty-fifth anniversary of the organization of Kings Mountain Presbytery, which was approved, and the program, including a historic address by the Rev. I. S. McElroy, D. D., was carried out at the September meeting of the Presbytery in the First Presbyterian Church of Lincolnton, where the organization had been effected twenty-five years before.


The following action was taken by the Presbytery:

A special committee, consisting of Rev. T. G. Tate, Rev. J. K. Hall, J. H. Kennedy and A. C. Jones, was appointed to arrange for the financing and publication of the paper of Rev. I. S. McElroy.

At a call meeting of the Presbytery, March 12, 1928, in the First Presbyterian Church, Gastonia, N. C., for the purpose of receiving and taking action on the report of this committee, the Presbytery unanimously ordered the printing of the address of Dr. McElroy.

T. G. TATE
J. K. HALL
J. H. KENNEDY
A. C. JONES

Committee



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Some Pioneer Presbyterian Preachers *of the* Piedmont North Carolina

The task assigned to me by Presbytery is alarmingly large even with its limitations. It is limited geographically to the five counties known as Gaston, Cleveland, Lincoln, Rutherford and Polk, North Carolina. It is limited in time, chiefly, to the 19th century, with a few years of overlap at each extremity of this boundary.

To be exact it begins with August, 1768, when the Rev. Daniel Thacher organized the church of "Little Brittain" in connection with the Presbytery of Hanover and which claims to be the second Presbyterian church organized in the territory now included in the state of North Carolina, and it ends with November 18, 1902, when at Lincolnton, N. C., the Presbytery of Kings Mountain was organized and included all the ministers and churches within the above named five counties.

It is limited also to some, or rather to a few of the Pioneer Presbyterian preachers of this part of the Piedmont, and this limitation has been determined solely by my inability to secure information about other noble men whom we hold in highest honor and whose memories we would celebrate.

The only other limitation is in the patience of my audience. It would be a titanic task to realize the conditions under which these faithful servants of our Lord labored so diligently and laid so securely the foundations for the present prosperity of Kings Mountain Presbytery, and yet in order that we may appreciate their courage, consecration and self-sacrificing devotion, we must recall in some small measure these conditions as they prevailed in these parts during the nineteenth century.

PIONEER CONDITIONS

There were no towns and only a few villages at long intervals; no communication by radio, or telephone, or telegraph, or by letter

oftener than once a week; no railroad nor highway, but footpaths and bridlepaths and roads with dust for summer and mud for winter and gulleys every season and almost all the way. When the stage coach was first introduced and the hill proved too steep and the mud too deep for the strength of the horses, it was the rule of the road announced by the driver, "First class set still, second class out and walk, third class out and push." All travel at the first was by foot or horseback, and then by wagon and later came the buggy and the coach.

There were no lumber yards and few saw mills at long intervals but the houses were made of hewed logs and wooden nails, and lighted not, by electricity or by oil lamps or sperm candles but by pine knots and later by tallow dips.

Church buildings were made of hewed logs generally 30 by 24 feet with a shed at the other end from the pulpit where the slaves could sit and through an opening made in the wall by the removal of two or three logs they could see and hear the preacher. The precentor would stand just below and in front of the pulpit and read two lines of the hymn and start the singing for the congregation to follow, and then another two lines until the whole hymn had been sung, sometimes ten verses.

Books and papers were exceedingly rare and the schools were few and of a very inferior order. The public school system did not get a start in these parts until after the middle of the nineteenth century and when that century closed they had made no great improvements.

The moral and religious conditions were not altogether out of harmony with the other conditions of life in this section of the country at that time. Drunkenness and duelling and personal and political quarreling and fighting were all too common among the men, and especially at log rollings, and corn huskings, and muster gatherings and elections. Their indifference to the claims of God, His worship and work, the salvation of their own souls and of their fellowmen was lamentable, and the sorest of all the trials of our pioneer preachers.

I have been unable to get material for more than ten of these men.

THE SCOTCH-IRISH

Forasmuch as these pioneer preachers are almost without exception of Scotch-Irish lineage it may be well to refresh our mem-

ories as to the meaning of that hyphenated word. It does not mean, as many seem to think, a people whose peculiarities are due to the intermarriage of their ancestors. a cross of Scotch with the Irish. There is no Irish blood in the Scotch-Irish people.

They are pure Scots who were induced by James the First to emigrate from the Stathclyde to North Ireland after a series of rebellions had been put down, and the Earls of Tyrone and Tyrconnell had been conquered and fled and their estates escheated to the English crown.

These Scotch emigrants did not intermarry with their Irish neighbors but between these two peoples there was and is today, due to several causes, an attitude of antagonism that makes intermarriage, with rare exceptions, an impossibility.

Their peculiar environment and experiences, as alien emigrants in a conquered and confiscated country, with hostile natives watching for opportunity to do them harm; a war wasted, desolated and largely deserted land, as uninviting as a desert, that had to be converted from deep tangled wildwoods, and malarial marshes, and rocky hillsides, and thorngrown valleys into fertile fields of flax, and grain, and rich pasture lands;—these furnished some of the influences that developed those fine traits of character so prominent in the Scotch-Irish people.

Small colonies of English Puritans and French Huguenots that King James had settled among these Scotch emigrants doubtless contributed something over there and much more over here toward making and developing the Scotch-Irish character, but these contributions were exceedingly small in comparison with the influences of their peculiar environment and experiences. By these they were Providentially prepared for the important part they were to perform in the settlement and development of this continent. To no other class of early settlers are we more indebted for our great Republic than to these Scotch-Irish folks who came in so large numbers from North Ireland to America during the eighteenth century.

They are related to the Scotch of Scotland somewhat as the improved breed is related to the original stock.

Rev. Robert Archibald

We have no historic or traditional information as to the parentage or place of birth of the Rev. Robert Archibald. His first appearance is in the graduation class of Princeton College, June, 1772. He studied medicine but did not practice. He was granted license to preach the gospel by the Presbytery of Orange in the fall of 1775 and three years later, October 7th, 1778, he was ordained and installed pastor of the Rocky River Church, succeeding the Rev. Hezekiah Balch.

He seems to have been the second pastor of this ancient and famous church. Between the years of his licensure and his ordination he lived about a mile west from Belmont and preached at Goshen and possibly at other points. He was the first or more probably the second resident Presbyterian minister in the territory now included in the Kings Mountain Presbytery.

About the same time that he was ordained and installed pastor of Rocky River Church he became pastor also of the Poplar Tent Church. This church was located eight miles from Concord as you go toward Davidson. It received its name from the presence of several splendid poplar trees under which was erected a pulpit platform—called a "Tent"—and from which the gospel was preached in the open air until a house was built for the worship of God.

While pastor here Mr. Archibald conducted a classical school that was largely attended and that did good service for the church and the state. Some of the prominent men of the first half of the 19th century, including the Rev. Humphrey Hunter, could say: "I went to school there."

Mr. Archibald was a scholar and a man of gifts, but lacking in clearness of conviction and fixedness of purpose. He first thought of practicing medicine, then he entered the ministry as a Calvinist, then drifted into Arminianism and finally became a Universalist or rather a Restorationist.

And yet he could be persistent and even stubborn in carrying out his own wishes. While pastor at Poplar Tent he wanted the

church to use Watts Psalms instead of "The Psalms of David in Metre," which had been in use for years in spite of poor rhyme and worse metre. The congregation was divided, but the larger part were against the change proposed by the preacher.

Mrs. Alexander says: "When Mr. Archibald saw there was no hope of getting Watts Psalms introduced into public worship peacefully, he went up into the pulpit and told them he was determined to have them (Watts Version of the Psalms) made use of for all time to come; and he did so. And at times when these psalms were sung; some would go out of hearing, and some others left the Tent (the church) and went and joined other churches that despised Watts Psalms."

This discussion about psalmody was not confined to Poplar Tent, nor was it as short in its life and as weak in its influence as its small importance would lead one to expect. It resulted in a separation that remains unsettled to this day. Those who favored Watts version of the Psalms held their connection with the Synod of Philadelphia that later grew into the General Assembly of the Presbyterian Church of America. The other party organized themselves into a presbytery and were called Associates or Seceders. The only difference then and now is this question of Psalmody, not what version of the Psalms should be used, but should the service of song be confined to the Psalms.

October, 1794, the Synod ordered the Presbytery of Orange to proceed to deal with the Rev. Robert Archibald for his heretical doctrines. This they did and Mr. Archibald was suspended from the ministry and all churches were warned against him and his false and dangerous teachings. What these were will appear from a short conversation he is said to have had with a lady in South Carolina shortly after his suspension. She said: "D'ya think some folk will gae to hell for a time and then come out again." "Yes, that's what I think." "And do ya expect to gae there yerself?" "Yes. "And how long do ya expect to stay there," "About fifteen years. "Ya'd be a pretty singed devil to come out, after being in so long."

Mr. Archibald preached where he could get a hearing and it may be that the little Universalist church in Fairfield county, South Carolina, was the result of his ministry.

Rev. Humphrey Hunter

1755--1827

The Rev. Humphrey Hunter was born in Ulster Ireland near Londerry on the 14th day of May, 1755. His paternal grandmother was a Scotch lassie from Glasgow, and his maternal grandmother was a Huguenot girl from Brest in France. His father died when he was less than four years of age and his widowed mother a few months later took passage with her four year old son on the *Helena* bound for the Port at Charleston, S. C., where they arrived August 27th, 1759, safe and sound, after sailing the Atlantic for three and a half months. Why so long is not explained.

Their journey by land from Charleston to the congregation of the Poplar Tent Presbyterian Church, N. C., was much shorter and more satisfactory. Here the widow Hunter purchased a farm on which she spent the remaining years of her life, and reared her son after the good old Scotch-Irish fashion.

There is no record of the sayings and doings of Humphrey Hunter until that memorable meeting in Charlotte on the 20th day of May, 1775. He was present as spectator and heard and saw most of the most important things that were said and done in that great Convention. He carried home with him a copy of the Mecklenburg Declaration, and preserved it religiously through the years.

When he was 23 years of age he decided to leave the farm and secure a classical education. With this purpose he entered the Clio Nursery under the Rev. James Hall, October, 1789, and remained one year. While here "he was admitted to the sacrament of the Lord's Supper in the Bethany congregation."

After a short expedition as Lieut. under Capt. Robert Mayhem against the Cherokee Indians he entered Queens Museum in Charlotte, but his stay here was only for a few months, for in the summer of 1780 the school that had taken the name of Liberty Hall Academy was broken up by the Fall of Charleston and the march of Lord Cornwallis toward Charlotte.

Young Hunter entered the army as Lieut. under Capt. Thomas Givens, witnessed the slaughter of Gates army and the death of

Baron De Kalb at Camden, was a prisoner at Orange, S. C., escaped by night and returned home with a good name for character and courage, and in time to celebrate the surrender of Cornwallis at Yorktown.

The following four years were spent under the instruction of the Rev. Robert Archibald in his school at Poplar Tent, and then two years in Mt. Zion College, at Winsborough, S. C., from which he graduated July, 1787. Then followed two years of theological study under the Presbytery of S. C. by which Presbytery he was granted license to preach the gospel, October 15th, 1789.

His first charge was as pastor of the Hopewell and the Aimwell churches in S. C. The salary was fixed at \$533.33 1-3 for all his time. He served them for six years. In the fall of 1795 he removed to Lincoln County N. C. and accepted a pastoral call to the Goshen and the Unity churches, without any apparent increase in salary. These two congregations embraced all the county on the west side from the Catawba river above Beattie's Ford to the South Carolina line, and west from the river to the large congregation of the Olney Church, which was at that time flourishing and extending over a large section of country south west from the court house. He remained in charge of this field for nine years, until 1804.

In 1805 Mr. Hunter accepted a call to the Steele Creek Church and also served the Hopewell church. This was his last and longest charge, continuing from 1805 to 1827. He fell on sleep August 21, 1827, and his monument may be found at the head of his grave near the session room in the burial ground of the Steele Creek Presbyterian Church. The monument was erected by the people of this church. On it they say of Mr. Hunter: "For nearly 38 years he labored as a faithful and assiduous Ambassador of Christ, strenuously enforcing the necessity of repentance, and pointing out the terms of Salvation. As a Parent he was kind and affectionate, as a friend warm and sincere; and as a minister persuasive and convincing."

This testimony is doubtless true and without any exaggeration. Mr. Hunter was gifted with a strong, well balanced mind which he trained by diligent study. "In his advanced years his infirmities very much contracted his active labors but without impairing the vigor and discrimination of his mental powers or the fervency and faithfulness of his preaching."

He possessed in a high degree a talent for refined sarcasm, a powerful but dangerous gift, and his answer to triflers was an

arrow that pierced to the marrow. But such was his kindness of heart, his tact, his sense of the proprieties and his desire to win a friend for Christ rather than to humiliate an opponent that this dangerous gift was used only for the glory of his Lord and Maker.

He was a close observer of men and things, logical and practical in his reasoning processes, diligent and prayerful in the preparation of his sermons and faithful in the oversight of his flock who were thoroughly instructed in sound doctrine.

He was above six feet in height, of stalwart structure and imposing bearing. His eyes were bright and piercing, sometimes even stern and subduing, always revealing the character of a strong, tender and consecrated minister of Christ.

He was simple in his manners without the least affectation; sincere in his friendships, frank and generous in his dealings with men; "while the evil feared him, good men loved him, and as they knew him better they only loved him the more."

Rev. Robert Hall Morrison, D. D.

1798--1889

Robert Hall Morrison was the son of William Morrison, a soldier in the Revolutionary War, a farmer and a miller in the Rocky River District of Mecklenburg County. He was a grandson of the Robert Morrison who with his brothers John and James came to America from Scotland in 1750. His mother was Abigail McEwen. He was born in the Rocky River Congregation September 8, 1798, and died on his farm in Lincoln County, N. C., May 13, 1889, in the 91st year of a most active and useful life. When 19 years of age he graduated from the University of N. C., dividing honors with James K. Polk, afterward President of the United States.

He studied Theology under the Rev. Dr. John Robinson, and then took a course in Princeton Theological Seminary, the nearest institution of that kind within his reach. As there were no railroads, nor other public conveyance by which he could travel to Princeton, he put his wardrobe and his library in his saddle pockets and rode horseback to his destination. There he sold his horse and used the money received to defray his expenses while pursuing his studies.

He was ordained to the Gospel Ministry by the Presbytery of Concord in 1820 and installed pastor of the Providence Church, in Mecklenburg County. After two years of successful ministry in his first charge and five years as pastor of the Fayetteville Church he accepted the call from the Sugar Creek congregation and remained with them until he accepted the call to the Presidency of Davidson College. During this period he organized the First Presbyterian Church of Charlotte, with 38 members, and for six years served it one-third of his time and until the congregation wanted a full time pastor.

Dr. Morrison's most notable work was in connection with the founding of Davidson College. The University of N. C. was established January, 1795. The Western College was launched in 1820 near Lincolnton, and after a precarious existence of a few years was dissolved. It had its origin in the desire for a college

nearer than Chapel Hill and also for one that would be more useful in supplying the church with young men for the ministry. This idea of a college to promote Christian education and prepare young men for the ministry and that should be under the control of the Church was deeply rooted in the minds and hearts of the members of Concord Presbytery and especially of Dr. Morrison.

It was at the meeting of Concord Presbytery at Prospect Church March, 1825, that Dr. Morrison introduced a resolution that was adopted by a unanimous vote committing the Presbytery to the establishment of a "Manual Labor School" for the "education of young men preparatory to the Gospel ministry."

Dr. Morrison was elected chairman of the committee of eight to select a site for the proposed school. He and Rev. P. J. Sparrow were appointed agents to secure funds for the school, which they did to the amount of \$30,390.00. As chairman of the committee appointed for the purpose, Dr. Morrison presented to Presbytery the following "Statement of principles to regulate the contemplated school":

"The Institution shall be under the direction and control of Concord Presbytery. The great and leading object shall be the education of young men for the gospel ministry and the extending of the means of education more generally among all classes of the community.

"Its privileges shall be accessible to persons of all denominations of good moral character.

"The Scriptures of the Old and New Testaments shall contain the supreme rule of control in the regulation of this institution.

"For the promotion of health and to diminish the expenses of education, all the students of this institution shall be required to perform manual labor, agricultural or mechanical, in the manner and to the extent deemed proper and necessary by its directors.

"This institution is designed to afford the competent means for the acquisition of an accomplished classical education."

DAVIDSON COLLEGE

Davidson College was opened for students March 1, 1837, with three professors, including Dr. Morrison, the first President. The roll of students contained the names of 75 young men. The salary of the President was \$1200 and a house, the same house in which President Martin now lives. The tuitions were for the languages \$15. per session and for English \$10. Board was \$6 per month. The site was on a tract of 469 acres of land purchased from Wil-

liam Lee Davidson at a cost of \$1521. The school was named Davidson College "as a tribute to the memory of that distinguished and excellent man, General William Davidson, who in ardor of patriotism, fearlessly contending for the liberty of his country, fell (universally lamented) in the battle of Cowand Ford."

After three years of efficient and successful labors as President of Davidson College Dr. Morrison resigned on account of his health and his resignation was accepted with great reluctance and only because his health made it necessary. He removed his family to his farm in Lincoln County in 1840 where for 49 years his life and labors and influence were spent to the glory of God and the up-building of his kingdom in what is now a part of the territory of Kings Mountain Presbytery. For 30 years he preached to the Unity Church and during that time the church of Castanea Grove, and the Church of Macphelah were organized. They were served by him until the weight of the years made the work of the pastorate a burden too great for his strength. Although he was now an old man he ceased not his labors for the Lord but was busy in the distribution of tracts and good books and especially of Bibles. He loved the Bible devotedly and left a legacy to the American Bible Society after he had made his children life members. He was a life director.

Dr. Morrison did a great work for the church not only in the pastorate and in promoting education under church control, but also in the rearing and training of a Christian family from which have gone out streams of influence that make glad the City of our God. He was married to Miss Mary Graham, on the 27th day of April, 1824, at Vesuvius Furnace, Lincoln County, in the ancestral home of her father, General Joseph Graham of Revolutionary fame. Mrs. Morrison seems to have possessed in a marked degree those virtues that King Lemuel saw in his mother and of which he has sung so sweetly, in the last chapter of Proverbs.

There were twelve children in this family and every one was a praise to their parents and a blessing to the church and the country. Two were carried to the Father's House in the early morning of childhood after they had fulfilled a blessed ministry. Of the other ten I am sorely tempted to speak in particular as a reminder of the possibilities for service parents possess in the rearing of their children in the fear and love of the Lord—but time forbids. For the most of my hearers nothing more is needed than the mention of their names: Isabella, who married General Daniel H. Hill, C.S. A.; Mary Anne, who married General Thomas J. Jackson (Stone-

wall) C.S.A.; Eugenia, who married General Rufus Barringer, C.S. A.; Susan, who married Major Alphonso Avery, C.S.A.; Harriet, who married Mr. James P. Irwin; Major William M. Morrison, C.S.A.; Joseph Graham Morrison, Aid to "Stonewall" Jackson, C.S. A.; Robert Hall Morrison, aid to General D. H. Hill, C.S.A.

Rev. Alfred James Morrison, "the Benjamin of the family, a gifted youth, on whom the mantle of his honored father seemed to fall, and rest, being called of God into the ministry of Jesus Christ, proclaimed the Gospel with a power, a fervor and a success that seemed but an earnest of still greater blessings to the church" when after a short and very fruitful ministry at Franklin, N. C., and Selma, Ala., he was called to his Eternal Reward.

This sketch would be unpardonably incomplete if I did not call attention to the service rendered to the Machpelah Church by Joseph Graham Morrison, the eighth son of Dr. Morrison, so long the pastor of this church. I quote from a tribute by his pastor who said: "Surely a life has been spent in a great mission, when it can be said of one, that at all times he considered the claims of his fellow men upon him. When we consider the little church of Machpelah, so long served by his honored father, Rev. Robert Hall Morrison, her loss is well nigh irreparable. About five years ago an effort was made to reorganize this little old church, and Captain Morrison and his family came to the rescue, moving their membership from Castanea Grove Church. Here he found a wide sphere of usefulness, serving the church as elder, and taking the lead in all matters of interest to the group of four churches. He was a most valuable and loyal friend to those called to minister to the church over which he had been an overseer."

Those who knew intimately the Rev. Robert Hall Morrison, are unanimous in according to him a place in the front rank of those truly great men, whose services to the Church of God and to our Commonwealth, entitle them to be held in everlasting and grateful remembrance.

"He is remembered as a genuine pulpit orator. His style was easy, animated, earnest and pathetic." "He was a pleasant, impressive, and successful teacher." "His ministry was a ministry of Power." "His fine native gifts, dignified manners, strong, practical mind united to form a magnetic personality." "His scholarly attainments, his chaste and elegant diction, his dignified mein, his impressive delivery, his heart on fire with the love of soul, captivated his hearers and made his ministry a ministry of power."

He rests from his labors but his works do follow him.

Rev. John Joseph Kennedy

1838--1912

The Rev. John Joseph Kennedy was born of Scotch-Irish parents in the bounds of the Sharon Church in the county of Mecklenburg, N. C., March 3, 1838. His childhood was spent mid the blessings of a pious home with the peculiar privileges and experiences of a North Carolina farmer boy, until he was sent to Davidson College where he graduated in 1859.

He was taken under the care of the Presbytery of Mecklenburg as a candidate for the Gospel Ministry and sent to the Columbia, S. C., Theological Seminary, from which institution he was graduated in the spring of 1864.

These were the times that tried men's hearts in our Southland. Mr. Kennedy served irregularly as chaplain for the Confederate forces as occasion would permit and as supply for the Olney church until 1868, when he accepted a call to become the pastor of the New Hope and Long Creek churches. He was ordained and installed pastor of these two churches by a commission of Mecklenburg Presbytery, June 13, 1868. This was a most pleasant and profitable pastorate of 14 years for New Hope and of 17 years for Long Creek. During this pastorate Mr. Kennedy was a real home mission evangelist, at his own charges, giving his sabbath afternoons and evenings to preaching the gospel to mission points and to weak churches like Goshen, Dallas, and Mallard Creek.

This was a hard work that taxed his loyalty to the Christ and his powers of endurance, for the rides on horseback were long and through all kinds of weather and over mud roads that were sometimes almost impassible, but he stood the test, for he loved his Lord and his work. The last three years of his pastorate of the Long Creek church Mr. Kennedy supplied the young church of Gastonia which was organized about this time, and to which he evidently gave a "good send off," considering the progress it afterward made and the splendid proportions to which it has now attained.

In 1884 he was called back to Olney church and served them for

a second series of years until 1889, when he resigned to become the pastor of the Paw Creek Church which he served for three years.

In 1892 he took charge of a group of Churches consisting of Machpelah, Unity, and Castanea. He served this people with the same fidelity and success that had marked his previous ministry until his health failed and he was forced to live a more quiet and less active life.

With his failing health he suffered from a serious impairment of his eyesight due to glaucoma brought on by a severe attack of la grippe which settled in his eyes.

In 1898 he gave up this group, his last regular work, and removed to Gastonia, where he resided until his departure to be with Christ, which was on the sixteenth day of July, 1912. On account of the frail condition of his health he gave up regular pastoral work, but as he himself expressed it, he always stood ready to serve where Providence directed. During this time his services were always in demand as preacher wherever there was an empty pulpit. And up until the time when his physical condition forbade Mr. Kennedy always responded to the call for service. To the ministers of Gastonia of every denomination Mr. Kennedy was always extremely dear and his memory will always be held in reverence.

The hardships endured by Mr. Kennedy during the early years of his long and useful ministry were largely responsible for the suffering that marked his last years. He rode horseback through inclement weather over roads often almost impassible and carried his wardrobe and his library in his saddle pockets. Overcoats were not common in those days nor cheap and so Mr. Kennedy used instead a large long wool blanket, like those of which we have heard our fathers speak. When the weather was unusually rough he probably also wore "leggings" made of tough soft cloth two by three feet and wrapped around each leg from the ankle up and fastened to the trousers with large pins, and a broad string.

Notwithstanding all the difficulties and disadvantages, Mr. Kennedy was never known to miss an appointment, nor to begin a service later than the appointed hour. If nobody was present but himself and the sexton he would begin on time even if he himself was the sexton.

In February, 1912, Mr. Kennedy was stricken with sciatica in the leg brought on by a malignant tumor above his hip joint.

During all the following months he suffered intensely but never a murmur or complaint escaped his lips. With that humble fortitude and strength of character and faith in the goodness of the Lord so characteristic of him he endured the pain and waited the approaching end with great satisfaction.

His beloved wife, Nancy Jane Holland, had been called into the Higher Service eight years before, as had also four of their six children, but a devoted son and daughter and the grand children and a host of friends ministered tenderly to his wants and relieved as far as possible his acute sufferings.

Appropriate funeral services were held in the First Presbyterian Church of Gastonia, conducted by the Rev. W. E. McIlwaine, assisted by Revs. R. C. Anderson, R. A. Miller, G. A. Sparrow, G. L. Cook, W. R. Minter, and J. C. Galloway. Revs. G. A. Sparrow and R. A. Miller, who knew the deceased most intimately, had lived and labored with him in the same church and Presbytery for twenty years or more, spoke touchingly of Mr. Kennedy's life and character and ministry. They both laid emphasis on the fact that Mr. Kennedy preached the gospel not so much from a sense of duty as from pure love of his Lord and his work.

"Life is divine when duty is a joy."

Rev. Robert Zenas Johnston

1834--1908

Robert Zenas Johnston was of Scotch-Irish lineage, as were almost all of the best of the people who settled Western Pennsylvania, the Valley of Virginia and the Piedmont of the Carolinas.

He was born near what is now the town of Woodleaf in Rowan County, North Carolina, on the fourteenth day of December, 1834.

His parents, Rufus D. and Alcy Graham Johnston, were faithful and highly esteemed members of the Third Creek Presbyterian Church. They commanded their children and their household after them to keep the ways of the Lord.

Robert was at an early age "admitted to the sealing ordinance of the Lord's Supper" in the church of his parents, and of which he was a minor member from his birth.

He spent his childhood and youth on the farm of his father until he was seventeen years of age, when he had a clear and deep conviction of duty to serve God in the ministry of the Gospel. This information gave great joy to his father and was in answer to the dying prayer of his mother, although he knew nothing of that prayer until he had been several years in the ministry.

After two years spent in an excellent preparatory school near the Bethany Church in Iredell County, N. C., he entered Davidson College in the fall of 1854, and was graduated from that institution in 1858. He was a member of the Eumemean Society, a good student who never failed to answer to his name at the Roll Call at Chapel Prayers, except one morning when he was attending the funeral of his sister, and to him was given the deserved honor to deliver the Salutatory Oration in Latin.

The year 1861 was memorable for many things in the minds of many people. Mr. Johnston was licensed to preach the gospel April 13, 1861, was graduated from the Columbia Theological Seminary May, 1861, was married to Miss Catherine Caldwell May 15, 1861, was ordained by Concord Presbytery and installed pastor of the Sharon and Providence churches November 17, 1861.

He spent eleven happy and useful years in this first charge and

his labors were owned and blessed of God until the day he accepted the call to the Lincolnton Church. This second charge was his last and it extended from January, 1872, to April 24, 1908, when he entered into his Eternal Rest. Thirty-six memorable years of service true for God and fellow man.

From Lincolnton as a center his labors were extended to the surrounding country in different directions and for long distances. After preaching in his own pulpit at the morning hour of worship he would ride horseback and then in a buggy over rough and trying roads to preach for some mission point, or to supply some small church at the afternoon or evening service. Among the smaller churches thus served by him were Goshen, Mt. Holly, Stanley Creek, Dallas, Shelby, Waco, Cherryville, Hephzibah and Ironton. In all these and other places where he ministered in love to the people his memory is revered and loved.

He was for twenty-five years the stated clerk of Mecklenburg Presbytery, and the Moderator of the Synod of North Carolina in 1887. While pastor of the Lincolnton Church, he and his church were members of three different Presbyteries. The first was Mecklenburg, which was formed from Concord in 1869, and then in 1896 Asheville Presbytery was formed from Mecklenburg, and then again in 1902 Kings Mountain Presbytery was formed from Asheville.

Mr. Johnston was always greatly interested in education. He served for several terms as Superintendent of Public Instruction of Lincoln County, as Chairman of the Board of Education, as Chairman of the Board of Trustees of the Lincolnton Female Academy, and as Trustee of Davidson College.

Mr. Johnston was abundant in labors, preaching three times each sabbath, and often during the week, giving catchetical instruction to classes after the fashion of Baxters Reformed Pastor, riding through rain and sleet and storms, and never failing to meet his appointment, and at the same time giving of his time and energy and influence for every good enterprise in the community. He took a lively interest in the meetings of Presbytery and Synod and was never absent save once from each.

In the matter of salary I suppose Mr. Johnston fared as the average of those pioneer preachers who laid the foundations of our church with great labor and self-sacrifice and heroic devotion. The salary from Goshen Church consisted of a load of corn delivered in the late fall every year, and from Ironton it was a milk

cow every spring. The combined salary from all the churches sometimes reached a maximum of five hundred dollars, and paid not in monthly installments, but "a little now and a little then and the balance at the end of the year." The family thought they were making decided progress when the church treasurer would come around the first monday of the month to bring a small part of the salary and explain why that was all he could do at that time.

As there were nine in this family it would seem that the full monthly part of this small salary would be necessary to keep things going, and yet somehow they kept going. With the help of the cows and the chickens, the fruits and vegetables, and the economic skill and financial ability of Mr. and Mrs. Johnston all debts were paid when due, and there was no lack in the family. When the time came for the children to go away to school, somehow the money was available, and all the children who grew to maturity received a college education. This was a financial achievement of no small proportions and could scarcely be duplicated at the present time.

Miss Catherine Caldwell, to whom Mr. Johnston was married in 1861, was the daughter of Mr. R. P. Caldwell, a large planter in Chester and Fairfield Counties, S. C. and also an elder in the "Old Catholic (Presbyterian) Church." She was a lovely Christian character, a wife worthy of her husband, and a mother whose praise is the children she reared. She finished her work on earth and on the twenty-ninth day of September, 1901, she passed into the presence of her Lord in heaven. There are living today 59 descendants of Rev. and Mrs. Johnston, including two sons, Joseph B., the efficient Manager of the Barium Springs Orphans Home, and Rufus Zenas, captain of the battleship Arkansas; also three grandchildren who are missionaries in China, Rev. R. J. McMullen, Miss Nettie McMullen, and Mrs. Kittie McMullen Farrior. Of this home Dr. Minter said: "It was a fit picture of the home in heaven, distilling the sweet fragrance of Christ's presence."

Mr. Johnston was of a bright, cheerful disposition, who impressed all who knew him with the truth that he cast all his care on the Lord and worried about nothing. But there was one thing he did not want. He did not want to be set aside. He wanted and prayed earnestly that he might be permitted to continue in the Lords work down here until the call should come for him to come up higher. His prayer was heard and most gracious-

ly answered. At the close of his sermon Sabbath night, being the second sermon for that day, he was taken sick in the pulpit at Dallas and carried home and on the following Friday he bade his sorrowing friends farewell and passed through the portals eternal of the city not made with hands.

Appropriate funeral services were conducted by the Rev. W. R. Minter, recently elected pastor of the Lincolnton Church, assisted by nine ministers from other churches, and the body of the Rev. Robert Zenas Johnston was laid to rest in the cemetery beside the graves of his beloved wife and two of their children. The immense congregation that filled the Presbyterian church, built under his ministry, and that overflowed to almost the capacity of the church yard; and the tributes of appreciation from the Lincolnton Church, the Lincolnton Ministers Conference, the Lincolnton Female Acadaemy, the Presbytery of Kings Mountain, the Synod of North Carolina, and other tributes also, testify to the high esteem in which this man was held as "the First Citizen of Lincoln County," as a preacher, a pastor and a man of God, "who being dead yet speaketh."

"Blessed are the dead who die in the Lord from henceforth; yea saith the Spirit, they rest from their labors and their works do follow them."

Rev. Wm. E. McIlwaine, D. D.

The Rev. Wm. E. McIlwaine was born in Union County, North Carolina, February 19, 1845. He united with the Six Mile Creek Presbyterian Church, Lancaster, South Carolina, 1862. He was taken under the care of Mecklenburg Presbytery as a candidate for the ministry at the Sugaw Creek Church, April, 1873; was licensed to preach, or rather "to try his gifts," at a meeting of the same Presbytery in the First Presbyterian Church of Charlotte, May 1874, and was ordained to the full work of the ministry of Mecklenburg Presbytery in the Hopewell Presbyterian Church, May, 1875.

This church was Mr. McIlwaine's first charge from 1875 to 1884. During this time the First Church of Gastonia was organized—July 16, 1882—with 26 members from the Olney and Union Churches with a few from Long Creek and Bethel in S. C. For two years the Gastonia Church was served by several "supplies." Mr. McIlwaine was the first pastor. When he took charge in 1884 there were 50 members and it was the only church in a town of 500 people.

Of his ministry here I quote from Dr. McIlwaine's letter to me of May 26th: "There was constant growth in the town and especially in our church. I gave one-half of my time to this church and the other half to New Hope. After six years the Gastonia Church had grown to 130 members and called me for all my time at a salary of \$800.00. During these six years the Gastonia Church built the first manse in the county for one of our ministers. Up to this time our ministers generally owned their own homes and lived in the country.

"There were great developments within the Hopewell Church where I gave one-half of my time. I soon began preaching at Lowell on the Railroad, sabbath evenings after preaching at New Hope Church in the mornings. These evening services resulted in the building of the present church house of worship at Lowell and the organization of the Lowell Church.

"At alternate sabbath evenings I preached at Belmont and these

evening services resulted in the building of the first house of worship at Belmont and the organization of the Belmont Church (November 15, 1890).

"These two buildings were erected with very little help from the Presbytery of Mecklenburg, if any help at all. And besides these two buildings we erected what was then known as McLean's Chapel, near the home of Mr. John McLean.

"After my resignation of the New Hope part of my work, the New Hope, Lowell and Belmont Churches called Rev. R. A. Miller for the whole of his time and became responsible for his salary without help from Presbytery.

"To sum up: In five or six years two churches grew into four church organizations with five church buildings, all paid for, and employing and supporting two ministers instead of one. Does the history of Mecklenburg Presbytery, or Kings Mountain Presbytery reveal larger or better results in the same length of time?"

Having with the divine blessing placed this fine work in such good shape he felt that he could pass it on to other hands.

He then became one of the evangelists of the Synod of North Carolina and continued to live within the bounds of the Mecklenburg Presbytery, and served as chairman of its committee of Home Missions by the earnest request of the Presbytery. From this work he went to Alabama and served for three years as superintendent of Home Missions in that Synod.

"As I look back over a long and busy ministry of more than 50 years I have the happiest recollections of my labors of love among the Presbyterians of Gaston County. After more than 50 years of continuous service I am so thankful to say that I am in perfect health and still at work for Christ and His kingdom on earth. As head of our Home Mission work in Florida Presbytery, I recently held the opening service in the new church of Havana, Florida. and on next Sabbath (the 5th Sabbath of May, 1927) I will hold a similar service in our new church at Ponce de Leon, Florida."

In his historic address at the Semi-Centennial of the Mecklenburg Presbytery held in the Steele Creek Church, September, 1919, Dr. McIlwaine made a few statements to which I shall call attention of this Presbytery. He said that when the Presbytery of Mecklenburg was organized in 1869 there was not a church of the Presbytery that had a manse for the pastor. There were 20 country churches at that time and not one had been dissolved, but they were stronger after 50 years than they were when the Pres-

bytery was set off from the Presbytery of Concord in 1869. These 20 country churches included the famous seven—Sugaw Creek, Steele Creek, Providence, Hopewell, Rocky River, Poplar Tent and Center—from which came the men who gave to the world the first American Declaration of Independence. The first standing rule adopted by the Presbytery of Mecklenburg was that the fall meetings of the Presbytery should be held in the mountain portion of its territory. This rule was strictly observed for many years and at no little discomfort oft times to the brethren, on account of distances and roads. The first committee appointed by the Presbytery was a committee to secure a Presbyterian evangelist immediately.

This brief sketch will conclude with a quotation from the pen of Dr. W. W. Moore, referring to the North Carolina Synodical evangelistic work which was fully organized in 1888: "The thing that deserves emphasis is that Dr. McIlwaine, Mecklenburg's chairman of Home Missions at that time, was one of the prime movers in this epoch-making action, as indeed he was in almost every other forward movement of the Church. At that same meeting of the Synod, for instance, he introduced a resolution in answer to a memorial from the Presbyterian Lady Managers of the "Home and Hospital" in Charlotte, appointing a commission to establish the Orphans Home, now at Barium Springs, one of the most important steps taken by the Synod.

"In every way he was a leader and a creative worker of wide visions of bold initiative, of sound judgment, of unflagging zeal, and it was one of the chief felicities of the semi-centennial celebration that he was selected to tell the stirring story of those first fifty years. Happy the Presbytery with such a historian. Happy the historian of such a Presbytery."

Rev. Robert Newton Davis

1818--1871

The Rev. Robert Newton Davis was a brother of the Rev. Thomas E. Davis who at one time was pastor of the Rutherfordton and Old Brittain churches. He was also the uncle of the Rev. Edward Payson, D.D., who was the son of the Rev. Thomas E. Davis. They were all descendants of Scotch-Irish parents who settled at first in the Lancaster District of South Carolina, and then removed into the bounds of the Rocky River Church in North Carolina. This grand old church had a great drawing power for people who had been cast in the mould of nature's nobility.

On a farm in the Rocky River community Robert Newton Davis was born August 12, 1818. His parents were devout members of the Rocky River Presbyterian Church and brought up their children in the love and fear of the Lord and with their memories well stored with that form of sound words known as the Shorter Catechism.

The Rocky River Church was and is a great church, with a history of which any church might feel a humble and grateful pride. It was not in that early history nor is it now so conservative as it was reported to have been during the pastorate of the Rev. J. B. Mack, D.D. In one of Dr. J. I. Vance's charming little books he records Dr. Mack's account of the opposition of the session of this church to everything new somewhat after this fashion. Dr. Mack said he had utterly failed to get his session to consent to a much needed improvement and when he went home that night he had a wonderful dream. He thought they were all, pastor and elders, carried suddenly away beyond the hills and the houses, beyond the clouds and the stars. The sky grew more and more resplendently bright and beautiful as they ascended until they stood before the burnished gate of the Celestial City. From within they could hear the music so sweet and soul-stirring, so uplifting and enrapturing, so full of high praise and holy joy, so far surpassing anything that they had ever heard or conceived that one of the elders asked the gatekeeper eagerly, "What is that beautiful song to which we are listening." He was told "That is the New Song of

Moses and the Lamb.' Startled this elder asked "what place is this?" and was told "This is the New Jerusalem.' Then those elders looked one upon another and said "Brethren this is no place for us. Back to Rocky River."

This church may or may not have justified this dream but in 1832 it had an Academy taught by Mr. R. J. McDowell that was a veritable fount of blessings to the community and to the church at large. To that famous school Robert Davis was sent when fourteen years of age to spend three years in faithful and profitable study.

May, 1836, he made a public profession of his faith in the Lord Jesus Christ and was admitted to the privileges and responsibilities of a communicant member in the church of his parents.

He taught school two years to secure the money he would need to pay his expenses in securing a collegiate education and then, when Davidson College opened its doors to students for the first time and began in a humble way its splendid career of service to the church and the state, he was one of the first of the young men to be enrolled.

He entered Davidson College March 1, 1837, and was graduated with credit to himself and his alma mater August, 1840. While a college student he was diligent in his studies, irreproachable in his conduct, obedient to constituted authority, kind and courteous to his fellow students.

In the spring of 1843 he graduated from the Union Theological Seminary of Virginia after completing a full three years course of theological studies. In the fall of that same year he was licensed to preach the gospel by the Presbytery of Concord in session at Poplar Tent Church.

In the spring of 1844 he was ordained by the Presbytery of Lexington and installed pastor of the Warm Springs Church in Virginia, which he served with his accustomed fidelity six years and until he accepted the call from the Lincolnton and Long Creek churches in his native state.

This second charge was also his last. It extended over more than 20 years from January, 1850, to the 24th day of April, 1871. It was a fruitful ministry and to human sight, all too short. In the fifty-second year of his life and the twenty-seventh of his ministry, in the fullness of abounding and prosperous labors for his

Lord and at the peak of his popularity he was promoted on the field of action here to a higher service in the presence of the King.

The same year that he was installed pastor of his first charge (1844), he was married to Miss Elizabeth Morton of Prince Edward County, Va. She was a comfort to him all his days and a real helpmeet in all his abounding labors as one of the pioneer preachers whose memory we delight to honor. Her memory is enshrined in the hearts of many who sorrowed with her in the "Home Going" of her gifted and devoted and consecrated husband.

The Session of the Lincolnton Church placed on their records a worthy tribute to their departed pastor, from which I quote: "To our departed brother was given more than ordinary measure of mental gifts and endowments, and these he had successfully and zealously cultivated in a life of laborous study. To a mind thus disciplined and enlarged there was, as its crown of adornment, an earnest heartfelt living piety, all his gifts and acquirements being consecrated to that Savior whom he loved so well. His discourses were preeminently instructive and interesting. He was a Scriptural preacher, a workman that needed not to be ashamed, able rightly to divide the word of truth. He was greatly esteemed and beloved not only by the members of this session and of the congregation but also by the entire community among whom he spent the greater part of his life."

This sketch will close with a few extracts from the Memorial adopted by the Presbytery of Mecklenburg: "As a Christian, Mr. Davis was distinguished not only for the consistent performance of the relative duties of life, but also for the kind and amiable manner of his social intercourse. He sought the welfare of others with so much modesty, humility and benevolence as to gain their goodwill. Few men have been more generally beloved by all classes of society.

"As a minister he was prudent, unassuming and faithful. He preached the great doctrines of the gospel in a plain, affectionate and earnest manner. The work of the ministry was to him the great business of life to which he cheerfully devoted all his time and talents and influence.

"As a member of the Courts of the Church he was remarkable for his punctual attendance upon their meetings and for a cheerful performance of all services demanded. He was frequently called to record their proceedings.

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

Rev. James Davidson Hall

1806--1892

James Davidson Hall was born near Statesville, Iredell County, N. C., March 17th, 1806. He was a worthy son of a sturdy Scotch-Irish ancestry. His great grandfather was one of those liberty loving Presbyterians, who during the first half of the eighteenth century came in so large numbers from North Ireland to America. His first settlement was in Pennsylvania in the year 1720. In 1751 he moved to what is now Iredell County, North Carolina, where he reared a large and influential family. More than sixty of his direct descendants are known to have entered the Presbyterian ministry. Three of these attained to the high honor of the Moderator of the General Assembly of the Presbyterian Church in the United States: his son, James Hall, D.D., his great, great grandson, W. T. Hall, D.D., and Judge Allen G. Hall, of Nashville, Tenn.

James Davidson Hall's father and mother were James Hall of Iredell County, North Carolina, and his wife Rachel Johnston. They were both Scotch-Irish Presbyterians and proceeded to rear and teach and train their children after the accepted pattern under which they themselves had been "brought up", with strong emphasis on keeping the sabbath day holy, reading the Bible reverently and committing to memory the Shorter Catechism. It was the good Scotch recipe for bringing up children "in the way they should go."

Not only was Mr. Hall fortunate in the family from which he sprang, but also in the community in which he was reared. It was a God-fearing community. It had its church with school nearby. In the one he learned to love the Lord, and in the other he formed a taste for good literature, and was fired with a desire for a finished education.

He entered the Junior Class of the University of N. C. in 1826 and two years later he graduated with the second highest honor. After teaching two years at Washington, N. C., he entered Union Theological Seminary, Va., from which institution he was grad-

uated in 1833. He was ordained evangelist by Orange Presbytery March 8, 1833. Two years later he became the pastor of Thyatira and Franklin churches in Rowan County, N. C.

In 1846 he removed to Gaston County where he spent the remainder of his long and useful life. His principal charge was Goshen, New Hope, and Olney, but at different times he ministered also to all the churches of the county; Union in its infancy, Long Creek, Hephzibah and in addition he cultivated one or more mission points. He preached in season and out of season, and often without money and without price. For many years he was the lone watchman in Gaston county, and largely because of his efforts the Presbyterian Church in that county lived and grew. As a preacher he was always sound and strong, and at times moving.

When he came to Gaston County he found a great lack of educational advantages. There were no public schools, and such schools as existed were of a low order. With characteristic energy he set about remedying this condition by erecting a classical school of high order. He became himself the principal teacher. To this school came boys from a large section of North Carolina and from the upper part of South Carolina. Scores of young men were fitted for life, who almost invariably became useful citizens as preachers, doctors, lawyers, business men, and farmers. Being a strong character and an unusual classical scholar he left an indelible impression upon his pupils.

He was one of the founders of Davidson College and the only one present at the Semi-Centennial Anniversary when Dr. Jethro Rumple delivered the historic address. Dr. Rumple said on that occasion: "Quite a number of young men, full of hope and enterprise, had entered the ministry of Concord Presbytery while Western College was trying to live. When these young men had achieved position and influence by a dozen years of experience, they determined to reopen and reagitate the college building subject.** Precious is the memory of these devout men and it is fitting that they should be held in everlasting remembrance. I see one of them, Rev. James D. Hall, on the platform today, and I tender him the thanks of all, for his services fifty years ago and our congratulations that God has spared him to see this happy day."

The War Between the States swept away much of his earthly possessions, but like others in our Southland, he arose from the

catastrophe with undaunted courage, to renew his efforts to meet the needs of his family and provide for the education of his children.

He was married three times. His first wife was a Miss Brandon who lived only a short time after their marriage. Their son was the Rev. William Thomas Hall, who graduated from Davidson College and from Columbia Theological Seminary and served as pastor at Lancaster, S. C., and at Ebenezer, S. C., and as Chaplain in the Confederate army, and as pastor at Canton, Miss., (10 years), and at Lynchburg, Va., for twenty-one years and then for the remainder of his life as Professor of Theology in the Columbia Theological Seminary. He was elected the Moderator of the General Assembly of 1902, at Jackson, Miss.

The second wife of James Davidson Hall was Miss Elvira Scott, whose married life was short and whose only child was a son, James, who died in early youth. The third wife was Miss Elizabeth Neagle, who for almost half a century lived to bless her husband and their six children.

These were John Davidson Hall, a useful citizen residing on a farm near Saluda, N. C.; Matthew Neagle Hall, a successful business man and farmer, who for some years was an elder in the Goshen and then until death elder of the Belmont Presbyterian Church; Miss Elvira Hall, who married the Rev. R. M. Hall, of Plymouth, Ill.; Franklin Price Hall, who after graduating from Davidson College gave his life to school work, and for more than twenty-five years has been at the head of the Public School System of Gaston County, N. C., and largely responsible for its remarkable success. Laban Barringer Hall died unmarried; Rev. Joseph Kirkland Hall, who after graduating from Davidson College and Union Theological Seminary served as pastor at Ashland, Va., and at McConnellsville, S. C. as Principal of the Westminster School two years, and then as pastor at Lillington, N. C., and Parkton, N. C. He is chairman of the Historical committee of Kings Mountain Presbytery, a brother beloved and held in high honor. John Quincy Hall, fifth son and sixth child in his fathers family is a successful farmer and a ruling elder in the Belmont Presbyterian Church.

When the weight of many years of service began to press heavily upon the failing strength of the Rev. James Davidson Hall, he was enabled of God to lay down his burdens one by one, and to find a sweet satisfaction in meditating on the goodness of God, and in

the reflections of a well spent life as the father of a notable family, and as one of the pioneer preachers in the Piedmont of the Carolinas. As he lingered in the gloaming and waited for the opening of the gates of gold he spake often of the grace and loving kindness of the Lord and of that communion with Him in the quiet of the eventide that made the last years of his long and useful life the sweetest and happiest. When the last call came on the twenty-fifth day of August, 1892, he was in his eighty-seventh year, and all ready to depart and be with Christ. So he fell asleep in Jesus. Honor was paid to his memory by a multitude of friends and his body was laid to rest in the graveyard of the old Goshen Church until the resurrection morn.

“The souls of believers are at their death made perfect in holiness and do immediately pass into glory; their bodies being still united to Christ do rest in their graves till the resurrection.”

Rev. Edward Payson Davis, D. D.

1851—

There were three men in this Davis family who are entitled to a place among the Pioneer Presbyterian preachers of the Piedmont of North Carolina. They were the Rev. Edward Payson Davis, D.D., his father, the Rev. Thomas E. Davis, one time pastor of the Olney church, and of the Rutherfordton and Brittain churches, and his uncle the Rev. Robert N. Davis, D.D., for twenty years pastor of the Lincolnton and Long Creek churches and preacher at a number of mission stations in the surrounding country.

They were the descendants of Scotch-Irish emigrants who came to this country from the North of Ireland during the first half of the eighteenth century, as did the forebears of so many of the great men of our nation.

Rev. Thomas E. Davis was born in the Lancaster district, South Carolina, but was carried by his father to a farm in the bounds of the Rocky River Church, North Carolina, when he was eight years of age.

Working the farm was his occupation until he was twenty-one years of age when he heard the call of God to preach the gospel, and he was not disobedient to that heavenly voice, but after due preparation in the Rocky River Academy he entered Davidson College, from which institution he was graduated in 1838. He was graduated from the Union Theological Seminary at Hampden-Sidney, Virginia, in 1841. His licensure and ordination followed in due time, as did also his marriage to Miss Harriet Lee Dobson.

Six children came into this family, but only two lived to be grown; Robert Chalmers, who became an eminent physician in New York City, and Edward Payson, who is now living in Greenville, South Carolina.

When the Rev. Thomas Davis was pastor of the Rutherfordton and Brittain churches, a baby boy was born into his family at an unrecorded hour of July the twelfth, 1851, and in due time was christened Edward Payson. His boyhood was spent in the usual

way for a son of the manse in pioneer days, and without anything that could be called prophetic or thrilling. He was prepared for Davidson College by his father, who was both preacher and teacher, and good at both, and graduated from that institution in June, 1873.

After teaching school one year at McConnellsville, South Carolina, he entered Columbia Theological Seminary, and was graduated from that School of the Prophets in the spring of 1877.

While a student at Davidson College he had been converted under the able preaching of Professor Monroe Anderson, and immediately felt the call to devote his life to the gospel ministry.

He was licensed by the Mecklenburg Presbytery at Wadesboro, North Carolina, April, 1877, and dismissed to the Presbytery of South Carolina that he might accept a call he had received from two churches in Abbeville county of that state.

He presented his letter of transfer to the latter Presbytery in session in Greenville, S. C., Sept., 1877, and after a satisfactory examination a commission was appointed to ordain and install him pastor of the Hopewell and Willington churches. Hopewell was then not far from a hundred years old, for the deed to the church land is dated 1788, and the first ruling elder was Patrick Calhoun, father of the famous and greatly gifted John C. Calhoun. This church once had about six hundred members and was a power in the land.

Willington Church was organized in 1813 by the Rev. Moses Waddell, D.D., and consisted largely of Huguenots, a splendid people. It was never so large as Hopewell—having at the most prosperous period only one hundred and forty members—but Dr. Waddell's famous school was located in this community and that gave the church for some years a peculiar importance.

There was living in the Hopewell community a charming young lady, an active member of the church, a graduate of the Due West Female College, who had been living with her aunt in this community since the death of her mother when she was a child of two years. This young lady, whose father, the Rev. James Alexander Lowry, D. D., was held in high honor by his ministerial brethren in the Associate Reformed Presbyterian Church of Alabama, had many charms and they proved irresistible to the young pastor. On the twenty-ninth day of December, 1880, Miss Mary Agnes Lowry became the wife of the Rev. Edward Payson Davis and for

forty-seven years she has been to him a real helpmeet and to his seven children she has been such a mother as children love to rise up and call blessed.

After more than six happy and prosperous years spent with these two old churches the young preacher accepted a call from the Home Mission Committee of Mecklenburg Presbytery to take charge of the "Shelby Field" in North Carolina. This was a large contract. It meant that he would live in Shelby and preach there two sabbaths each month and the other sabbaths would be given to Forest City, eighteen miles distant, where we had no organization; Duncans Creek, 20 miles distant, where there was a Northern Presbyterian church of 12 members; and Sandy Plains, which was thirty miles distant, where we had a little Church of 14 members.

These distances were traveled on horseback or in a buggy and over roads that were always rough and trying, and often almost impassible. It was hard work as is always true of pioneer work, but pioneer work pays as may be seen by a comparison of the conditions of our church in that territory then and now.

These were not the only preaching places although they were more than the number of sabbaths in each month, but Mr. Davis preached wherever there was an opportunity whether in a house or in the open air with his congregation perched on a fence or sitting on stones or sprawling on the ground or just standing up. He remembers the many splendid virtues of these "mountain men" and he also has a vivid recollection of the ignorance, and bigotry, and prejudice against paying a preacher for his services; all of which has not passed with the progress of the years.

Mr. Davis writes as follows: "We arrived in Shelby, November 14, 1883, and were very kindly received by the people. They met us cordially and gave us many handsome and useful presents. My salary from the field was \$800.00 and I had to rent my own house. After the first year the good people of Shelby bought for a manse the house I had rented and the three acres of land that went with the house helped to supplement our salary. They completed their house of worship, varnished the seats, calcimined the walls, and put a carpet on the floor. A sabbath school was organized and a small library purchased. The deacons were organized into a board, the children into a juvenile missionary society and the ladies into the aid society with special reference to paying the debt on the manse."

Shelby at that time had fifteen hundred people, one college, two

high schools, two newspapers, four churches, several cigar and tobacco factories and a warehouse that shipped 10,000 to 12,000 bales of cotton annually. It was considered a strategic point.

After two years Dr. Davis continued to give Shelby two Sabbaths each month and the other time to Kings Mountain, which had been organized into a church of 18 members, and the Shiloh Church at Grover that had 20 members. To each of these small churches he gave one Sabbath each month. Shiloh had a small house of worship but there was no house of worship at Kings Mountain. This congregation was dependent upon the courtesy of the Methodist and the Associate Reformed Presbyterian Churches for the use of their houses of worship when they were not in service. This situation was of course not to be continued. After a few months this young and feeble band bought a small wood building on the west side of the railroad, on the southeast corner of Railroad and Kings Streets. This they converted into a comfortable place for worship, for several years and until they secured the present brick building on the corner of Piedmont and Mountain Streets, in the center of the town.

Dr. Davis was the first pastor of the Shelby Church which had before that time been served by supplies. He was the first Presbyterian preacher to live in a manse in that town, and the only Presbyterian preacher in Cleveland county at that time. He was the first regular supply of the Kings Mountain Church which was organized April 5, 1884, and helped this young flock to get a house of worship and well started on the way to subsequent growth and prosperity.

Comparing the conditions in Cleveland County as they were in 1883 with what they are in 1927 we find an increase from one Presbyterian preacher to three, from two Presbyterian Churches to three, from no manse to three, from no sabbath school to three, from two unfinished church buildings to three, of which two have splendid sabbath school equipment, from 109 communicants to 560.

Remembering the hardships of his work in the presence of this progress Dr. Davis writes as follows: "Expansion and not concentration is the divine policy for the upbuilding of the Kingdom of Heaven on the earth. When the church ceases to grow it has begun to die. The people in every community need the helpful influences of the ideals and doctrines and moral standards peculiar to the presence and preaching of the Presbyterian Church,

and where these things are understood this Church receives a cordial welcome. When I labored in the Shelby Field the work was primitive and hard and carried on under most trying conditions, but when I compare the conditions then and now (1927) I am more than ever convinced of the supreme importance of aggressive Home Mission work. This is a work that calls for faith and patience and vision. Where the vision fails the work lags and the people perish."

With the close of the year 1887 Dr. Davis closed his ministry in this territory. From January, 1888, to the fall of 1892 he was pastor of the First Church of Winston-Salem, succeeding the Rev. F. H. Johnston, D. D., who was the first pastor of that church. Here he built a new house of worship and a chapel for a mission that has since grown into a self-supporting church. One young man, T. W. DeVane, entered the ministry.

From the fall of 1892 to July, 1900, Dr. Davis was pastor of the First Church, Montgomery, Alabama, succeeding the greatly beloved Dr. T. DeWitt Burkhead. Here he built a chapel for a mission that has since grown into a self-supporting church. Three young men, whose names are now well known in the church, entered the ministry: E. L. Hill, G. D. Booth, and W. D. Burkhead, a son of the former pastor.

From July, 1900, to February, 1905, he was pastor of the Opelika and Auburn Churches, when an unexpected and urgent call came from the Second Presbyterian Church of Greenville, South Carolina, and although this was a weak and struggling band of about one hundred members, he accepted the call and began work with his well known energy and ability. When he resigned this charge after 20 years of most delightful and successful labor the church had a commodious house of worship, a modern manse, a membership of 517 with 24 officers, and was contributing about \$23,000 for all causes annually. It is one of the strong churches of that Presbytery.

Dr. Davis has had a long and fruitful ministry with many tokens of the favor of the King, "Whose he is and whom he serves." He resigned from the pastorate of his church but he did not resign from the active work of the ministry. His bow abides in strength and his evangelistic spirit knows no abating.

One of the large contributions of Dr. and Mrs. Davis to the Kingdom of God consist of their seven children, of whom six are now living and working for the Master. The first born is Rev.

Lowry Davis, D. D., for 17 years a faithful missionary in China. Harriett, who died in 1924, was the wife of Dr. E. P. Guerrant, third son of Rev. E. O. Guerrant, D. D., of Kentucky; Mary is now Mrs. E. G. Mallard, the Educational Secretary of the First Presbyterian Church of Tampa, Fla.; Sallie married Judge W. M. Scott, of Greenville, S. C., and when he lost his life in an auto accident she was elected his successor, 1920; Mattie married Mr. R. C. Babb, a merchant, of Greneville, S. C.; Roberta is a newspaper woman of large influence and Edward Payson, Jr., is a successful business man of Charlotte, N. C. With families such as this and such as were the families of other pioneer Presbyterian preachers of the Piedmont, rests the future of our church and state in great security.

Rev. R. P. Smith, D. D.

1851--

The pioneer Presbyterian preachers of the Piedmont were all imbued with the evangelistic spirit, and when pastors of organized churches gave themselves largely to preaching the gospel in outlying communities, but the outstanding man of evangelistic labors was the Rev. R. P. Smith, D. D.

From the day of his ordination by Enoree Presbytery "with evangelistic powers" in 1887, unto this day his chief occupation has been that of an evangelist. Even when president of the Presbyterian College of South Carolina at Clinton (1885-1887) he spent the Saturday and the Sabbath of almost every week preaching in communities where there were no organized churches. During his three short and successful pastorates he abounded in evangelistic labors also. The far greater part of the forty years and more of his ministerial life has been spent in evangelistic work. What a record is this?

Mr. Smith's forebears were of that sturdy Scotch-Irish stock that did so much for this country in colonial times and also in all subsequent times. His grandparents came to America during the last years of the eighteenth century, and settled in the territory of the Carolinas. There he was born on a farm in Spartanburg County on the 24th day of March, 1851.

His father was a Ruling Elder in the old Nazereth Presbyterian Church. His grandfather had filled the same high office before him.

The close of the War Between the States found the subject of this sketch a poor and fatherless lad of twelve years working hard to help his widowed mother in the support of the younger children of the family.

Two good friends—his teacher and his Sabbath school superintendent—saw that he was eager for an education that he might preach the gospel, and they said to him that they had a sum of money to invest for the Lord in paying the expenses of the education of such a lad as himself. It was a partnership for the Lord

that proved quite profitable for all the parties—for the friends who furnished the money and for the lad who furnished the time and labor and his personality.

After two years of preparatory study in an excellent academy and four years in Davidson College he was graduated from that institution in a class of twenty-six young men, of whom eleven entered the gospel ministry. This was the class of 1873. Then came two years of teaching in the Reidville, S. C., Male Academy, and one year of study in the Columbia Theological Seminary, when on account of the condition of his eyes his physician forbade him to engage in close and continuous study. This was a real thorn in the flesh, but a thorn that proved a blessing, as thorns have often done since the days of the Apostle Paul.

Shortly after leaving the Seminary he accepted the position of president of the Reidsville Female Academy, where he did a most excellent work for nine years and until he became the president of the Presbyterian College of South Carolina at Clintonville. While discharging the duties of a college president Mr. Smith also gave his week-ends to evangelistic work in the needy communities of the county. Both departments of his work grew so rapidly that in two and a half years each demanded his whole time. To the surprise of his friends he resigned from the presidency of the college and accepted the pastoral call from the Bullocks Creek and Mt. Pleasant Churches. This was his first pastorate from 1887 to 1890. Under his ministry the manse and both houses of worship were enlarged, the membership was increased and a creditable monument was erected over the the grave of the Rev. Josph Alexander, D. D., one of the Fathers of Presbyterianism in the Carolinas. From 1890 to 1893 Mr. Smith was pastor of the Blackstock Church, where he did good service for the Master, until he became pastor of the Gastonia Presbyterian Church, which was his last pastorate, 1893 to 1896. In each of his three pastoral charges his labors were blessed and the work prospered, but his heart was the heart of the evangelist and he ceased to be a pastor in order that he might give himself wholly to the work of an evangelist.

The Presbytery of Asheville was set off from Mecklenburg Presbytery in the year 1896 and from that time until 1924 Dr. Smith was the evangelist and superintendent of Home Missions of Asheville Presbytery, except when he was the Superintendent of Home Missions of the Synod of North Carolina from 1905 to 1909. When in 1924 Dr. Smith offered his resignation on account of his eyes and his failing strength, his Presbytery elected him "Superin-

tendent Emeritus and Advisor and Treasurer of the Committee at the same salary.' This was a high honor and richly deserved—an honor to the Presbytery no less than to Dr. Smith.

A brief summary of the results of the work in the mountains in which Dr. Smith was the chief actor and director will give some idea of the extent of his labors and of the willingness of the Lord to bless and prosper the labors of those who are willing to endure hardness for the progress of His kingdom: (1) Thirty-two Sabbath and mission day schools were organized in which two thousand children and young people received Bible instruction with their other studies. (2) Forty buildings were erected free of debt—including manses, orphanages, mission school houses and church buildings. (3) Fourteen churches were organized from mission stations and five of them have become self-supporting. (4) Several thousand precious souls have been led out of the darkness of sin and ignorance into the love and service and fellowship of our Lord and Savior. (5) The offerings of this Presbytery for benevolent causes were increased fivefold (500%) and more, and for pastors salary and current church expenses more than threefold or 300%.

In securing these splendid results, and others richer far that cannot be tabulated, there was an expenditure of consecrated zeal and energy, of self-denial and sacrificial devotion, of Christian courage and heroism that cannot be adequately expressed in words that would not seem to be exaggerated, but it may be well to remember that this work required 250,000 miles of travel and for the most part mountain travel, over mountain miles, on mountain roads, on horseback or on foot, and through all kinds of weather in all seasons and under all sorts of trying circumstances that could not be endured except for that inner joy of the Lord that gives strength and courage and good cheer to the heart of the consecrated evangelist.

Dr. Smith was highly favored of heaven in his wife, Miss Ella Reid, who thoroughly sympathized with him in his work and was always a true helpmeet from the Lord. He found her in the manse of her father—the Rev. R. H. Reid—who was Dr. Smith's only pastor and the man who did more than any other to mould the character and shape the life of this great mountain evangelist.

Ella Reid Smith was not only a helpmeet to her husband, but she was also a mother of whom it can be said, "her children arise up and call her blessed; and her husband also praiseth her."

Their children are three: Mrs. T. A. Walker of Charlotte, N. C..

Bernard R. Smith, M. D., of Asheville, and Julia, the wife of the Rev. R. D. Bedinger, D. D., missionary to Africa.

In an article published several years ago Dr. S. L. Morris, our General Assembly's Executive Secretary of Home Missions, said: "In all the Presbyterian Home Mission work of the Assembly there is none that excels that of Asheville Presbytery. Its record is in large measure explained by the fact that it has pursued a definite policy and has had its operations directed by a superintendent who, in the language of the street, "is on the job." Dr. and Mrs. Smith are still "on the job" and at home to their friends in Asheville, N. C., 48 Dunstan Road.

Shelby School

From the days of John Knox, if not earlier, our Scotch forebears held that the Church and the school should go together, and so as we have found there was a school in each of the older and larger churches of this Piedmont section; such as Olney, Long Creek, Lincolnton, Rutherfordton and Shelby.

Concerning these schools we cannot now speak particularly. Reference has been made in these sketches to all except the school at Shelby. For information in regard to this last I am indebted to Judge R. L. Ryburn. When Shelby was a village of some eight hundred people, the Rev. McNeill Turner, from Mills River, near Brevard, N. C., came and opened a Boy's School in the building afterward known as the Shelby Female College and now the Victor Hotel. The first year of the school, which was probably 1870, there were 125 boys in attendance. They found board in the homes of the community at from \$6 to \$8 per month. So soon after the war a large number of parents were attracted by the cheap rates for the education of their boys in a school of high grade. The boys came in increasing numbers from many parts of North Carolina and of South Carolina also. They were a remarkably fine gathering of boys. They were advertised in the North Carolina Presbyterian as "From Dan to Beersheba." The school did not continue many years, because Dr. Turner was not so good a financier as he was a teacher. He was a very tall, distinguished looking man of striking individuality, strong mentality and bitter prejudices. He was assisted in his school by his two sons and one or two other teachers. They did excellent work.

Westminster

These schools served excellent ends and not the least was the inspiration they gave a small group of Presbyterian preachers of Cleveland, Rutherford and Pork Counties to establish in their section of the state a school of high grade where boys and girls of moderate means could obtain a good education at small cost and under the very best Christian influences.

This group consisted of Reverends W. R. Minter, R. C. Morrison, S. L. Cathey, and T. C. Croker. Each of these ministers had several churches under his charge and also more than one mission point in outlying districts. They preached several times every week, traveled long distances over primitive roads and through all kinds of inclement weather to meet their appointments. In the vast territory served by them there were only 12 Presbyterian churches with a total of 648 members and most of these of very moderate means.

Under these discouraging conditions these four men, already overloaded with work, but with the faith that counts nothing impossible and the courage that conquers all difficulties, proceeded to establish the Westminster School. It was an adventure of faith possible only to men who are heroes at heart.

With the opening of the year 1902, they were busy with plans and then came the erection of buildings and providing the necessary equipment and securing a principal who would have charge of the work, when the school opened in September.

Some members of the Brittain church, of which the Rev. R. C. Morrison was pastor, donated the land. Early in July there was a great meeting at Brittain church. Men came in large numbers with their tools to clear the ground and erect the necessary buildings. The women were there with bright faces and well filled baskets and words of cheer. Dr. W. J. Martin, of Davidson College, was there and other speakers to arouse enthusiasm with their "eloquent outpouring of words that breathe and thoughts that burn." It was a great day and long remembered.

The girls dormitory, known as Knox Hall, and the dining room

and the kitchen and a number of cottages for boys were soon completed and ready for the formal opening of the school on the morning of September 16, 1902. Mr. J. R. Sandifer, a graduate of Davidson College, and later head master of Blue Ridge Academy, was secured for the first principal. He served one year, was ably assisted by a choice corps of teachers and did fine work. The attendance was gratifying and the outlook very encouraging.

Mr. W. Brand, of Virginia, was secured to succeed Mr. Sandifer as principal. He was a man of high character, of energy and executive ability. During his two years of service the large brick administration building was erected, and the popularity of the school was increased. He was ably assisted by a choice corps of teachers, including for his second year Mr. J. C. Rowan, now Dr. Rowan, pastor of the First Presbyterian Church of Concord, N. C. Families from other communities began to settle near the school to secure for their children its splendid educational advantages. Mr. Brand's very successful administration was terminated by his tragic death in his father's flour mill in 1904.

Rev. W. R. Minter, now Dr. Minter, pastor of the First Southern Presbyterian Church of Austin, Texas, was induced to take the important place of principal of the Westminster School. He was one of the four men chiefly responsible for its existence, and his faith in its future never faltered. He was a man of large vision, of tireless energy, of executive ability, and heroic courage. Under his efficient administration every department of the school was advanced; many improvements were made in the equipment; a large increase of students was secured. The school was every way in a flourishing condition, when Mr. Minter (1906) resigned to give his whole time to the pastorate. He was fortunate in having for assistant principal Mr. W. B. Painter, a worthy co-worker.

In 1907 the Presbytery of Kings Mountain took over this school as a Home Mission enterprise, and Rev. G. T. Pace was elected principal with Mr. C. B. Collier as his assistant. Mr. Pace retired after a few months of service and was succeeded by the Rev. R. C. Morrison, pastor of the Brittain Church, and one of the four original founders of the school. He had from the first, in addition to the labors of a large pastorate, taught a course in the Bible and this he continued to do until he ceased to be pastor of this church. Mr. Morrison's administration was marked by great energy and efficiency. He had for assistant principal Mr. R. G.

Long. Like his able predecessor, Dr. Minter, he resigned at the close of the school year in 1909 to give his whole time to the pastorate.

That same year (1909) the Rev. J. K. Hall, of McConnellsville, S. C., was elected principal and served with great ability for two years, when like his two predecessors, he resigned to give his whole time to the pastorate. His administration was marked by large growth and some important changes. The boarding department for girls was discontinued under an agreement with Mecklenburg Presbytery that the Kings Mountain Presbytery would urge girls to attend the Albemarle Institute and the Mecklenburg Presbytery would urge boys to attend the Westminster School. Concord Presbytery gave the Westminster school its hearty endorsement and the Bethel Presbytery of S. C. also became very much interested. At one time there were more boarding pupils from Bethel than from any other Presbytery. During 1909 and 1910 the boarding department was utterly inadequate. Although there was a large dormitory and five cottages it became necessary to crowd three boys in a room. This crowded condition was relieved by the erection of a fireproof brick dormitory with twenty-four rooms, and by doubling the capacity of the dining room and building a large store room. A water system was installed so that water was brought to all parts of the campus, and considerable land was bought to protect the school from possible nuisances. During the first year of Mr. Hall's administration Mr. J. W. Weathers, now Rev. J. W. Weathers, of S. C., was assistant principal and athletic director. During the second year Mr. J. R. Hay, now Rev. J. R. Hay, pastor of the First Presbyterian Church of Hickory, was assistant principal and Mr. J. R. Reid, now of Rock Hill, S. C., was professor of mathematics and athletic director. The enrollment this year was the largest in the history of the school up to this time. Boys came from several states and from one foreign country, but the great majority were from the Carolinas.

It was the idea of the founders of this school to provide first class educational advantages at the lowest possible cost as is evident from the school catalogues. I quote from the year 1903-1904 as follows: "Board per month \$4.85. Tuition \$1 to \$3. Contingent Fee boarding pupil 20c.; day pupil 5c. Washing and lights about 20c. Total per month exclusive of books and clothes \$8.70." This meant about \$78 for nine months. Cheapness was due to low prices for food articles. When prices for food were raised the

cost per pupil for nine months in 1909-1910 was only \$100. During these years of low cost for education all bills were paid promptly and no debts incurred.

This is a remarkable record and abundantly justifies the vision and faith and courage of those noble men who dared to grapple with difficulties and to conquer. They have rendered fine service for the Master in other places, but it may be doubted if they have anywhere rendered a better service or shown more beautifully the heroic spirit of the Lord of the harvest than when they launched and made a success of the Westminster School.

The Rev. E. T. P. Woods followed Rev. J. K. Hall as principal of the school and was in charge from 1911 to 1921. For several years the popularity and prosperity of the school continued, but owing to economic and educational changes in the country and other causes the last years of Mr. Wood's administration were more trying and less satisfactory than formerly. Improvements were made in the equipment and several attractions were added, but the adverse conditions, especially the new development of the Public High School System, made seriously against the continued success of Westminster.

Since the resignation of Mr. Woods in 1921, those in authority have failed to secure a suitable principal for the school up to this writing.

Whatever may be its future those who put their money and those who put their hearts blood into this enterprise have abundant reason for thanksgiving and praise to God in view of the great good that has been accomplished through this institution. Hundreds of boys and girls have been well fitted for life who otherwise would probably never have received a Christian education. Scores of splendid pupils have here received the inspiration and the necessary ambition to achieve a college education and fit themselves for service in the largest fields of church and state. All who were enrolled in this school were brought into contact with active Christian teachers and under Christian influences that drew them to the Christ and enlisted them in His service.

SOME STUDENTS

Students from Westminster School are found in many walks of life and always acquitting themselves with credit to their friends and their teachers. Among those who have entered the ministry

of the Gospel are the following: C. C. Beam, T. G. Tate, W. A. Benfield, C. H. Rowan, J. F. Menius, N. P. Farrior, L. Cook Campbell, E. S. Watson, W. H. Wilson, W. C. Rourk, R. E. McClure, W. C. Cumming, D. H. Rhinehardt and J. M. Barber, of the Methodist Church; Spurgeon Norville, of the Baptist Church, and others. Among business men are the following: C. C. Armstrong, of Gastonia; J. Clyde Ford, of Clover, S. C.; Frank Oates, of Rutherfordton; W. T. Hall, of Belmont. Atwood Wherry, of Chester, S. C., and many other. Among doctors are the following: the late W. C. Oates, of Belmont; H. K. Morrison, and Sarah J. Long, who recently graduated with the highest honors from the Medical Department of the University of Michigan. Among teachers are the following: C. T. Stewart, of Brazil; R. W. Morrison and Mrs. Corel Long Morrison. Time would fail to mention all the wives and mothers who have made and are making fine Christian homes for the nurture of the best elements of citizenship in the State and in the Kingdom of God.

TRUSTEES

Perhaps the most appropriate conclusion for this sketch of the Westminster School would be a list of the names of those faithful trustees who gave of their time and thought and labor and money to make the school the success that it became, and without whose wisdom and support the good achieved could never have been attained. They each deserve a special mention, which would be gladly given if the limits of this paper did not forbid. Their names are as follows: Rev. R. C. Morrison, Rev. W. R. Minter, Rev. S. L. Cathey, Rev. R. A. Miller, Rev. G. A. Sparrow, Rev. R. C. Anderson, Rev. J. H. Henderlite, D. D, Rev. J. T. Dendy, G. W. Long, of Brittain Church; H. L. Carpenter and J. F. Flack, of Rutherfordton; A. C. Miller, R. L. Ryburn and L. A. Getty, of Shelby. J. P. Roberts, of Grover; C. E. Neisler, of Kings Mountain; J. H. Kennedy, of Gastonia. Mr. Flack was for a long time the treasurer of the school board and bore the brunt of the building operations.

All honor to these and such like men. May their memories never perish from among the living and their spiritual offspring increase while the years are going by. May they find great comfort and satisfaction in remembering that they had a part in building a factory "that receives the raw material from the church,

multiplies its value a hundred fold and returns it in a life giving stream of intelligent faith, trained power, and consecrated leadership."

They who build a Christian educational institution build for eternity and reap a harvest of felicity and glory that eternity alone can measure.



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